

## **REAL LIFE EXAMPLE WHERE DHAMMA VIPASSANA techniques WERE APPLIED with WISDOM OF SAMPAJANA (UPDATED 21-Aug- 2021)**

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### **+++ What is the right way to observe breathe?**

is to observe "BREATHE THAT FLOATS EXACTLY OUTSIDE NOSE DOORS. Or in other words you are observing INHALE and EXHALE that happens JUST OUTSIDE OR AT NOSE DOOR's (both nostrils)

### **+++++ WHAT IS VIPASSANA MEDITATION?**

VIPASSANA is in 2 parts-

1)

ANAPANA breathe observation meditation

2)

INSIGHT MEDITATION (observe sensations and mental hindrances)

3)

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**Objective observation** and **equanimity** are the TWO TOOLS that are used throughout the DHAMMA teachings of vipassana meditation.

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ANAPANA meditation, helps rein in MIND that is running like a wild horse, uncontrolled, rolling in thoughts, not living in PRESENT MOMENT, thus creating agitation and distress here and there. In ANAPANA meditation we observe breathe that come in, by keeping our mind's vision FIXED at nose doors, and also observe breathe that goes out. Here a sadhak makes every effort to stop mind from rolling in thoughts of any kind with wisdom that all thoughts are dreamlike, illusion and no-self, lack any substance, and waste our precious time, so why indulge in thoughts? Thus, they bring their FOCUS back to NOSE DOORS and observe breathe that float outside exactly near nose doors or in other words, observe inhale and exhale keeping their minds vision focused exactly at nose door.

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**IMPORTANT NOTE: Every ANAPANA meditation MUST BE ENDED by at least 10-15 minutes of observation of BREATH at nose doors method [observe breathe that float just outside nose door, or observe inhale exhale at nose door (nostrils)], to avoid cold cough and other issues like tinnitus etc.**

INSIGHT MEDITATION OR VIPASSANA meditation is the TOOL we use to ERADICATE ALL MENTAL DEFILEMENTS or SANJHARA as they are called in ancient PALI language, that have taken resident in our mind and body on account of IGNORANCE. Here IGNORANCE means, when one WAS NOT OBJECTIVE OBSERVER and WHEN ONE DID NOT SHOW EQUANIMITY and REACTED out of craving or aversion or delusion with respect to thoughts and phenomenon, which resulted in fabrication or formations i.e., SANKHARA or MENTAL DEFILEMENTS.

**what is objective observation and equanimity?** An objective observer **simply observes, DETACHED**, all things as they are, **without giving any opinion, does not give any emotional reactions**, maintaining **absolute equanimity by not creating any craving or aversion OR REACTION**, towards object of interaction or meditation (breathe, phenomenon, sensations, mental hindrances).

It is understood that when one **REACTS**, he generates sankhara or mental defilements, but when one **RESPONDS with AWARENESS**, that every interaction with outside objects, phenomenon, must not give rise to craving or aversion, then one has understood **EQUANIMITY**. Thus, one shall **RESPOND WITH AWARENESS** and **AVOID REACTING** to any phenomenon or interaction with outside objects or persons, sensations, mental hindrances, and when doing so he makes sure not to give rise craving or aversion of any kind, this is EQUANIMITY as understood by sadhak.

**++++ \*\* SENSATIONS AND MENTAL HINDRANCES are an OPPORTUNITY TO ERADICATE MISERY \*\***

**EVERY ARISING OF SENSATIONS or MENTAL HINDRANCES is an opportunity for us to USE DHAMMA guidelines and learn on EXPERIMENTAL BASIS on how to eradicate these through objective observation and applying absolute equanimity.**

**Thus, a SADHAK who wishes to LEARN DHAMMA through ACTUAL PRACTICALS, using SPIRITUAL SCIENCE methods as taught by BUDDHA, then arising of sensations and mental hindrance shall be seen as EXCELLENT OPPORTUNITY to apply dhamma guidelines on How to observe SENSATIONS and Mental Hindrances for eradication of misery, and sadhak can then apply principals of objective observation and equanimity to OBSERVE FADING AWAY of these, thus understand the IMPERMANENCE in real time.**

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**++++++And how do we observe sensation?**

**SENSATION can be felt FLOATING ON SURFACE OF BODY PART AFFECTED.** Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

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Gross SENSATIONS FLOAT ON SURFACE OF SKIN of body part affected due to any defilement or injury or hurt or due to outside CONTACT like mosquito bite. While DHAMMA Sensations like anxiety, fear, anger, engulf the body holistically

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**And what is subtle or penetrative observation of sensation exactly at their arising or CONTACT? WHAT IS MEDITATING ON CONTACT?**

Conditioned by CONTACT arises SENSATION, and what is conditional arising? Arising caused by craving or aversion, thus this CONTACT is conditioned. Thus, if we use sensation as a path and objectively observe affected area of body part where sensation exactly tries to make CONTACT, this objective and equanimous observation of CONTACT, REVERSES the sensation and you notice sensation fades away. This is known as subtle or penetrative observation of sensation exactly at their arising or CONTACT.

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**Observing 'CONTACT' in case of SENSATIONS, means observing 'CONTACT SURFACE of skin' wherever or all places touched by SENSATIONS. In this case one does not observe SENSATIONS, they just observe 'area of skin' that made CONTACT with SENSATIONS or was TOUCHED by SENSATIONS.**

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**A sadhak MUST train them to ignore sensation and INSTEAD OBSERVE CONTACT where sensation touches body part affected by sensation. If you have learnt to observe exact contact moment when sensation makes contact with affected body part, you would have learn to eradicate sensation at the root. Thus, meditating on CONTACT one is able to alleviate misery from the root.**

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Just like when searching for address of a location; you take help of another local person and once **path** to the address is known and understood, you simply ignore that person and reach exact destination; in same way sensations are used to reach their exact arising, where they are MAKING CONTACT with skin surface affected by sensation, and once exact arising location OR CONTACT is understood, sensations are immediately ignored or abandoned, this is the way one observes sensations at their subtle level or at CONTACT. Thus, we OBSERVE CONTACT instead of sensations to eradicate misery at subtle level at the root.

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**Just like during ANAPANA breathe observation at NOSE DOOR, you fix your mind's eye at nose door and not on breath, Similarly, when trying to weaken sensation, your mind's eye shall be fixed on EXACT CONTACT moment, to weaken the sensation.**

**+++ SUBTLE OR PENETRATIVE OBSERVATION of sensations and breathe.**

Everywhere in anapan-satti they describe to observe 'touch of air' on nose tips but I have concluded that '**CONTACT**' is what we shall observe and not 'touch of air', Thus your mind's eyes is able to observe all such CONTACTS on nose tip for every inhale and exhale.

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**'TOUCH OF AIR' on nose tip is a SENSATION, but here we need to observe 'CONTACT area of skin surface' and NOT sensation aka 'touch of air', Or one can say that we observe 'exact skin surface', where every breathe touches during inhale or exhale.**

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Thus, during every anapana breathe observation meditation on NOSE TIP, your 'FOCUS is FIXED firmly on nose tips' and you report or make a note of all places of skin surface of nose tip that were touched by breathe during inhale or exhale.

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What is to be understood is that in case of '**GROSS SENSATION observation**' and '**BREATHE observation at both oval shaped NOSE TIP**', we reach exact surface of skin where 'sensation or air' make contact with skin surface and observe that exact skin surface area with equanimity.

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This is known as subtle observation of SENSATION and BREATHE, at CONTACT location of skin surface., This is subtle or penetrative observation.

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**Observing 'CONTACT' at nose tips, means observing 'CONTACT SURFACE of skin' wherever or all places touched by breathe or air. In this case one does not observe breathe or air, they just observe 'area of skin' that made CONTACT with air or was TOUCHED by air.**

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Similarly, observing 'CONTACT' in case of **GROSS SENSATIONS**, means observing 'CONTACT SURFACE of skin' wherever or all places touched by SENSATIONS. In this case one does not observe **GROSS SENSATIONS**, they just observe 'area of skin' that made CONTACT with SENSATIONS or was TOUCHED by SENSATIONS.

**DHAMMA sensations** like anxiety, fear, panic, anger etc. are observed as soon as they engulf body as a whole, or organ by organ, observing them with equanimity till they fade away.

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**IMPORTANT NOTE: Every ANAPANA meditation MUST BE ENDED by at least 10-15 minutes of observation of BREATH at nose doors method [observe breathe that floats just outside nose door, or observe inhale exhale at nose door (nostrils)], to avoid cold cough and other issues like tinnitus etc.**

## +++++++ Weakening of 5 Mental Hindrances:

When affected by mental hindrance “ill will or aversion” a SADHAK shall acknowledge that they are affected by “ill will or aversion”, thus meditating on that AWARENESS of MENTAL HINDRANCE sadhak continue to observe mental hindrance with equanimity till the mental hindrance has weakened or faded away.

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Similarly when affected by DOUBT, Similarly when affected by SENSUAL DESIRE, Sloth and Torpor or AGITATION, guilt or remorse, sadhak meditates on awareness of afflicted mental hindrance with equanimity till they have faded away.

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If mental hindrance has created SENSATION on affected body part, then one must FIRST undertake sensation observation method at affected body parts to eradicate mental hindrance from the root.

## ++ TWO NUTRIENTS of SANKHARA (HOW NOT TO INTENSIFY SENSATIONS)

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There are TWO nutrients which create mental defilement or sankhara or aggregate of self.

1)

**NON-OBJECTIVE OBSERVER** aka **NOT OBSERVING SENSATION as OBJECTIVE OBSERVER INTENSIFIES** the urge to REACT. [REF: MY NOTE: how to observe sensations or sensations at contact point]

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2)

**NON-EQUANIMITY** aka REACTION or **VOLITIONAL ACT** (Physical, verbal or mental) **With respect to SENSATION.**

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First, SENSATION arises and SADHAK is required to observe them as **OBJECTIVE OBSERVER (REF: MY NOTE: how to observe sensations or sensations at contact point)**. But if sadhak gives in to temptation of **REACTING** to that sensation and performs VOLITIONAL

ACT, there now exists sankhara or mental defilement or aggregate of self for that sensation.

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THUS, being an **OBJECTIVE OBSERVER** at arising of sensation is first step to avoid creating a sankhara and **NOT REACTING** in response to sensation is another way to avoid creating or weakening of that sensation or sankhara.

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Thus, from above it can be said that **SENSATIONS of ANY TYPE** are **INTENSIFIED** if SADHAK CONTINUES TO **REACT** against them.

**+++++ Understanding 4 noble truth, equanimity, objective observation, IMPERMANENCE (anicca).**

With example of how to observe mosquito bite (ITCHING), we learnt 4 noble truth, equanimity, objective observation, IMPERMANENCE (anicca).

A mosquito bite (itching) was understood as MISERY, any arising of craving or aversion towards this misery (mosquito bite) was abandoned and CESSATION of misery i.e. fading away of itching was REALIZED through continuous Objective observation (that simply observes) of ITCHING by maintaining absolute EQUANIMITY. Once the itching faded away after few minutes it was understood that sensation of ITCHING was IMPERMANENT and if one does NOT REACT and shows absolute EQUANIMITY, SENSATION FADE AWAY on their own.

**.+++++ LET GO to aggregates of self, objective observation of a phenomenon**

With example of SARAH aka [bully or boss], we learn to "let go" of FORM that is SARAH, feeling or thought that is SARAH, perception that is SARAH and any reaction or volitional act that is SARAH. You shall avoid TALKING (Verbal volitional act) about SARAH with your friends, colleagues at office and at home or with anyone whatsoever, and just concentrate on task at hand assigned by SARAH.

**You shall also OBSERVE SENSATIONS and mental hindrances that arise on account of interacting with a person causing misery, and release them when interacting with SARAH**

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**With example of phenomenon or interaction** where a person ignored you although you were working for him or her, you did not create craving

or aversion by JUST BEING an OBJECTIVE observer and not going to ANALYZE why he or she behaved like this?

At the same time, you were alert to arising of any sensation on account of this and observe them and release them.

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This you did as per your wisdom of 'SAMPAJANA', i.e. any creation of craving or aversion With respect to any phenomenon (interaction) is the cause of BECOMING i.e. BIRTH of a NEW MISERY. By becoming an objective observer and maintaining equanimity you have prevented a birth of misery thus..

**+++ QUESTION: how do I stop aversion for a person for which I have strong negative feelings?**

My Answer:

A thought or vision about person continues to haunt us who has been not good to us in some way but sampajana and wisdom that any aversion I allows to create, then it will be me who will feel miserable as any aversion will create a new sankhara or defilement and once a sankhara is created it will continue to haunt me and make me miserable.

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Thus, as soon as thought arises of that person I continue to 'let go' of any aversion or feeling towards that person and thus save myself from creating a new sankhara or defilement and subsequent misery to myself.

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**Thus, a wisdom that any aversion I create for any one then I will be the first victim continues to guide me not to create any aversion for anyone.**

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Just let go of feeling of aversion with this wisdom. **OR, one can start observing breathe THAT FLOATS exactly outside nose doors whenever you feel unstable or lost and can not stop aversion being created. The Inhale and exhale that happens just outside nose door has to be observed with equanimity**

But if I was not alert enough to 'not create' feeling of aversion, then I switch to observing sensation as soon as aversion arises on my body; and thus, objective observation of sensation that arises due to aversion will weaken the sensation and subsequent aversion. An objective observer



does not analyse, does not create opinions, he simply observes, when meditating on breathe or contemplating on any phenomenon or thoughts.

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He is also aware of danger of creating a sankhara or defilement and knows that all objects of dhamma vipassana must be observed as they appear with a blank or neutral mind that is full of awareness of meaning of objective observation and equanimity.

### **+++++ Scanning the mind and body for mental hindrances ill will, and thoughts**

A Sadhak or a PERSON, as soon he wakes up and scans his state of mind and body. In doing so he understands if he is affected MENTAL HINDRANCE "AVERSION" or "ill will" due to some phenomenon of interaction that is bothering him. This ill will or aversion may then cause PERSON to go into train of thoughts where in thoughts, he tries to fight that person because of which aversion has arisen.

This is a vicious cycle and a person continues to be in STATE OF AVERSION and SUBSEQUENT THOUGHTS where he interacts with same phenomenon or person multiple times in thoughts.

Now, if one applies DHAMMA then one knows that cause of AVERSION is not the phenomenon or outside person or outside object, he know that cause of aversion or ill will is ARISING OF MENTAL HINDRANCE 'ill will' or 'aversion', and thus with this wisdom he LET'S GO of any ill will towards the person or outside objects and then starts to CONCENTRATE or MEDITATE on SENSATION OF AVERSION or MENTAL HINDRENC that is affecting him and thus he finds that MIND or HEAD is affected by this ill will, and so he OBJECTIVELY OBSERVES head location affected by mental hindrance "agitation or aversion", till the time sensations or hindrance has weaken.

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Thus, foulness should be developed for the purpose of abandoning greed (lust). Loving, kindness should be developed for the purpose of abandoning ill will. Mindfulness of breathing should be developed for the purpose of cutting off applied thought. Perception of impermanence should be cultivated for the purpose of eliminating the conceit, 'I am'"

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**SADHAK must take AN OATH**, to REMAIN OBJECTIVE OBSERVER when APPLYING PRINCIPALS of DHAMMA. That means he must NOT ANALYZE, must not give any opinion to any phenomenon or during

meditating on breathe or during vipassana body scan, he must remain an objective observer throughout the process of applying dhamma.

**All the analysis etc. can be done when he is finished applying dhamma processes.**

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**+++ When one feel unstable or in doubt**

WHEN in DOUBT or when a person feels unstable, he shall stop all processes of DHAMMA and shall observe breathe as follows:

**one can start observing breathe THAT FLOATS exactly outside nose doors whenever you feel unstable or lost and cannot stop aversion being created. The Inhale and exhale that happens just outside nose door has to be observed with equanimity.**

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Once you understand that sensation and mental hindrance are the real cause and not outside person, you will be at peace and then all you have to is observe these to eradicate them.

**+++ EQUANIMITY at SUPERFICIAL or SURFACE level v/s equanimity at ROOT (1)**

The EQUANIMITY that one shows by letting go of “form, feeling, perception, and fabrication”, is a equanimity at SUPERFICIAL or at surface level, although that is also the path suggested by dhamma teachings.

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But when you observe sensations and mental hindrances, then you are showing equanimity at subtle level and eradicating misery from at the root and thus, destroying the seeds of sankhara from root.

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Thus, in an example where one is able to let go of form that is SARAH the bully, perception that is SARAH the bully, and so on.... but then there are thousands such SARAH's or TOMMYs who are bully or cause misery to others, and so if you error and do not let go of all feelings and perceptions for them then you will be miserable again. But when you have learnt to observe sensations and mental hindrances, then you are not worried about Lizzy, Mandy or anyone else who is causing you misery.

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All then once has to do is to observe and be aware of sensation or mental hindrance that arise on mind and body and observing them with equanimity, one eradicates them from the root.

THUS, WHEN ONE SAYS I HAVE RENOUNCED DESIRE, then that RENOUNCEMENT may be at SURFACE level, unless the RENOUNCING was eradicated from the ROOT by observing sensations that arise on account of sensual pleasure of any kind, with equanimity. For this one has to undergo that very sensual pleasure at experimental level and observe every sensation that arise thereof with absolute equanimity to destroy the fire of desire that seek sensual pleasure here and there.

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The question is therefore, whether to let go of form that is mosquito or let go of volitional act that is scratching (no reaction=equanimity) or observe sensation of itching with being an objective observer?

The answer would be to AVOID the form (any contact with MOSQUITO) if possible, avoid indulging in ACT OF SCRATCHING the skin surface by NOT REACTING in response to MOSQUITO BITE, and if everything else fails then OBSERVE SENSATIONS at subtle level in case of MOSQUITO BITE being an objective observer.

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The real renouncement comes from getting one self-released from SENSATIONS of those very sensual desire at each of body parts. But when you observe sensations then you are showing equanimity at subtle level and at the root thus destroying the seeds of sankhara from root.

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### **+++ EQUANIMITY at SUPERFICIAL or SURFACE level v/s equanimity at ROOT (2)**

The EQUANIMITY that one shows by letting go of “form, feeling, perception, and fabrication”, is a equanimity at SUPERFICIAL or at surface level, although that is also the path suggested by dhamma teachings.

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But when you observe sensations and mental hindrances, then you are showing equanimity at subtle level and eradicating misery from at the root and thus, destroying the seeds of sankhara from root.

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THUS, WHEN ONE SAYS I HAVE RENOUNCED SENSUAL DESIRE, then that RENOUNCEMENT may be at SURFACE level, unless the RENOUNCING was eradicated from the ROOT by observing sensations that arise on account of sensual pleasure of any kind, with equanimity. One must observe every sensation that arise thereof on account of sensual desires with absolute equanimity to destroy the fire of desire that seek sensual pleasure here and there.

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This is real RENOUNCING of sensual pleasure, although one can meditate on impurities of 32 body parts to see them as gross, unattractive, foul and meditating thus one develops disgust towards all sensual desire and is thus released from seeing any one as attractive, but this type of renouncement may be superficial and at surface level.

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**In example of sensual desires:**

The question is therefore, whether to let go of form that is opposite sex or let go of volitional act i.e., indulging in sensual desire (with no reaction=equanimity) or observe sensation of sensual desire being an objective observer?

The answer would be to ignore the form (any contact with eye of opposite sex) if possible, avoid indulging in sensual act by NOT REACTING in response to desire, and if everything else fails then OBSERVE SENSATIONS at subtle level in case of SENSUAL DESIRE being an objective observer.

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The real renouncement comes from getting one self-released from SENSATIONS of those very sensual desire at each of body parts. But when you observe sensations then you are showing equanimity at subtle level and at the root thus destroying the seeds of sankhara from root

**+++If, after every phenomenon or interactions,**

if one has not created any craving or aversion from his side as well as NOT CAUSED creation of craving or aversion on other side by choosing right action and right words that do not cause aversion to others, then one has used wisdom of equanimity and sampajana quite well.

But if I was not alert enough to 'not create' feeling of aversion, then I switch to observing sensation as soon as aversion arises on my body; and

thus, objective observation of sensation that arises due to aversion will weaken the sensation and subsequent aversion. An objective observer does not analyse, does not create opinions, he simply observes, when meditating on breathe or contemplating on any phenomenon or thoughts.

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### **++ 12 links and “meaning of IGNORANCE”**

**Without Ignorance, there are no Volitional Activities (Sankhara / KAMMA)**

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Here IGNORANCE means, when one WAS NOT OBJECTIVE OBSERVER and WHEN ONE DID NOT SHOW EQUANIMITY and REACTED out of craving or aversion, which caused fabrication or formations and subsequent 11 links of dependent originations.

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### **\* ARAHAT and NIBBANA \***

One who has rooted out craving and ignorance from the mind has become an **ARAHAT**, and his or her actions do not bear any fruit. As a consequence, one does not create any bhava (future life) for oneself. So, there will be no new birth, no old age, no death, no sorrow and lamentation, and no disease. All are transcended. This is the state of **NIBBANA**

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### **\*\* FREEDOM FROM GRASPING by contemplating rise and fall of aggregates \*\***

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1)

In 12 dependent links of origination, SENSATION is replaced with aggregate of self,

Thus, rise and fall of sensation is SAME AS rise and falls of aggregate (sankhara), and is observed by contemplating them as impermanence and un-satisfactoriness

2)

Thus, instead of mosquito bite as sensation you contemplate it as (form=mosquito bite, feeling=itching, perception=aversion (don't like itching), formation=scratching, sankhara is now cognized into consciousness)

3)

Thus, in 4 noble truth, misery= sensation of itching, abandon= arising of aversion towards sensation of itching, cessation= realized by fading away of itching and Path = observe with equanimity sensation of itching

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**Is now replaced with,**

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misery= SANKHARA or aggregate of of itching, abandon= arising of aversion to sankhara or aggregate of self, cessation= realized by fading away of aggregate of sankhara of itching and Path = observe SANKHARA of itching with equanimity

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**++ EQUANIMITY AT SUBTLE LEVEL**

1)

The question is therefore, whether to let go of form that is mosquito or let go of volitional act that is scratching (no reaction=equanimity) or observe sensation of itching with being an objective observer?

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The answer would be to AVOID the form (any contact with MOSQUITO) if possible, avoid indulging in ACT OF SCRATCHING the skin surface by NOT REACTING in response to MOSQUITO BITE, and if everything else fails then OBSERVE SENSATIONS at subtle level in case of MOSQUITO BITE being an objective observer.

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2)

The question is therefore, whether to let go of form that is opposite sex or let go of volitional act i.e., indulging in sensual desire (with no reaction=equanimity) or observe sensation of sensual desire being an objective observer?

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The answer would be to ignore the form (any contact with eye of opposite sex) if possible, avoid indulging in sensual act by NOT REACTING in response to desire, and if everything else fails then OBSERVE SENSATIONS at subtle level in case of SENSUAL DESIRE being an objective observer.

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The real renouncement comes from getting one self-released from SENSATIONS of those very sensual desire at each of body parts. But when you observe sensations then you are showing equanimity at subtle level and at the root thus destroying the seeds of sankhara from root

### **+++ BODY SCAN as taught in vipassana course**

First a SADHAK shall perform BODY SCAN as taught in VIPASSNA COURSE, i.e., scan each organ with mind's eye, Top of head, forehead, face, neck, chest, stomach, abdomen, legs and feet and then back side legs, back torso, back neck and back of head, top of head, scanning each organ for sensation for 2-3 seconds, and observe it with equanimity. Sadhak must not spend lots of time at one organ, they must scan one second here and one second there on same organ, observing every location with equanimity.

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After organ by organ scan as above or as taught in vipassana course, SADHAK can now do several quick body sweeps / body scan that takes just few seconds (around 5 seconds for one body sweep, top to bottom or bottom to top, front and back side together or apart) for entire body sweep, sweeping front side and back side (180 degree or 180°) at the same time or apart, through entire body, staring at back of head, top of head, top to bottom up to feet's and bottom feet up to top head, sweeping and scanning from front and back side at the same time, several times for at least 5 minutes.

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WHEN doing observation that requires long time, one shall keep the experience of scanning or sweeping through body AFRESH, by moving piece by piece, one second here next second there, at the area of organ being scanned or observed. One can SWITCH between holistic scan {body sweep} and piece by piece scan to keep the experience AFRESH when doing body scan.

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WHEN, one starts to get vibrations all over body (this usually happens in sleep at night, you may wake up with vibrations all over body), its job of SADHAK to maintain ABSOLUTE EQUANIMITY and they shall OBJECTIVELY observe these vibrations, by sweeping through entire body using mind's eye, front and back side together [180°] at the same time [top to bottom and bottom to top], OR observe each organ piece by piece, one second here and one second there, thus scanning entire organ one at a time with ABSOLUTE EQUANIMITY.

++++ **QUESTION:** " Perception of impermanence should be cultivated for the purpose of eliminating the conceit, 'I am'"" (Still don't really understand this?)

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**ANSWER:**

**What is IMPERMANENCE?** SENSATIONS AKA SANKHARA aka all AGGREGATE OF SELF or MENTAL DEFILEMENTS are impermanent, they arise and they fall, they are phenomenon in a state of flux.

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**WHAT IS A conceit, 'I am'?** The perception of AGGREGATE OF SELF as "I" or "ME" is the illusion that was created due to clinging to aggregate of SELF. Thus, there is a NAME-FORM who has following aggregates (**FORM**= mind and body, **FEELING** and **PERCEPTION** evaluated as "**I**", **FORMATION**= 'NAME', **CONCIOUSNESS** which is cognized as, this **FORMATION**('NAME') is "**I**" or '**ME**")

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Or ((**FORM**= "MIND and BODY", **FEELING** and **PERCEPTION** evaluated as "**I**", **FORMATION**= '**SANDARYI**', **CONCIOUSNESS** which is cognized as this **FORMATION**('SANDARYI') is "**I**" or '**ME**")

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Now, consider this another example:

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If there is sensation of itching on account of mosquito bite and there exists a REACTION or VOLITIONAL ACT or **FORMATION** in the form of **SCRATCHING** the surface of skin affected by **sensation of ITCHING**, **then it is safe to conclude that THERE EXISTS AGGREGATE OF SELF or a SANKHARA for with formation='SCRATCHING'.**



Now, therefore can you say that this SANKHARA with formation=  
**'SCRATCHING'**, is **"I"** or **"ME"**?

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A sankhara of FORMATION **'SCRATCHING'** was created on account of  
FEELING AND PERCEPTION that was ITCHING.

Similarly, SANKHARA of FORMATION **'SANDARYI'** was created on  
account of FEELING AND PERCEPTION of **"I"** or **"ME"**

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**SINCE ALL SANKHARA's are impermanent and can be released by  
principal of equanimity and let go of any CLINGING to them, the  
CONCEIT 'I' or 'ME' is an ILLUSION. This CONCEIT 'I' or 'ME' is  
nothing but CLINGING TO AGGREGATE of SELF or SANKHARA,  
and ANY CLINGING TO this SANKHARA is the illusion that  
creates CONCEIT 'I' or 'ME', thus, a SADHAK concludes the  
Perception of impermanence aka aggregate of self and ILLUSION  
of "I" or "ME" in reference to SANKHARA.**

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Just like perception of NAME-'salina' was created which is aggregate of  
self-i.e., a sankhara, can you say 'NAME- salina' is me when you are  
aware that ' salina' is only a sankhara? And all sankhara are impermanent.  
Thus, this perception of **I" am** or **me"** is understood as null and void.

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If BUDDHIST NAME "salina" and NAME-"sandaryi" both are perception  
of self or sankhara, Then can you say "sandaryi" is **'I am'** or salina is 'I  
am' when you are clearly aware that both names, 'sandaryi' and ' salina'  
are aggregates of self and a sankhara ?

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Thus, at highest level of pure consciousness there are 'no sankhara' thus  
'no-self' and thus **conceit 'I am' is null and void**

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+++++ **\*\* WHO IS CHALLENGED \* Detailed v/s SUMMARISED**  
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**There is NAME-FORM-CONSCIOUSNESS,**

.

**And there is SENSE- IMPRESSION- CONSCIOUSNES,**

There is MIND CONSCIOUSNESS, BODY CONSCIOUSNESS, EYE CONSCIOUSNESS, EAR CONSCIOUSNESS, TONGUE CONSCIOUSNESS, NOSE CONSCIOUSNESS

.

ALL SANKHARA or Aggregate of SELF are **SENSE- IMPRESSION- CONSCIOUSNES**

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If there is NAME-FORM-CONSCIOUSNESS, that is Mind and Body,

.

then, there is aggregate of self 'SALINA' with perception of SELF as 'I', 'ME'

.

There is another NAME-FORM-CONSCIOUSNESS with Aggregate of self 'SARAH' with another mind-body and consciousness

.

Now,

.

if there is a SANKHARA with perception of self as 'AVERSION' With respect to form='SARAH'

.

IF there exists a CLINGING With respect to that SANKHARA of AVERSION With respect to form='SARAH',

.

Thus, there exist a perception of self 'BURDEN', or a SANKHARA 'BURDEN', with Form= SARAH, feeling=BURDEN, perception=AVERSION,

.

Then, who is the carrier of this SANKHARA 'BURDEN'?

Now, as per BUDDHA CLINGING TO Aggregate of self is a BURDEN,

And who is the carrier of BURDEN? NAME-FORM with  
CONSCIOUSNESS and MIND-BODY is the carrier of burden.

.

If, name-form 'SALINA' is carrier of this BURDEN?

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Now, as buddha says, one has to let go of CLINGING to form, CLINGING  
to feeling, CLINGING to perceptions.....

.

.

.

Thus, when one says 'SALINA', your ignorance is the cause of 'BURDEN',  
then

WHO IS CHALLENGED here?

.

is perception of self that is 'SALINA' is challenged?

or perception of self that is 'CLINGING TO BURDEN' that is challenged?

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In both above cases, aggregate of self or a SANKHARA is challenged that  
is associated with NAME-FORM-CONSCIOUSNESS

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How to get rid of this SANKAHRA 'BURDEN'?

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By letting go of CLINGING to SANKHARA 'BURDEN' by letting go of  
CLINGING to thought that is SARAH, letting go of CLINGING to form  
that is SARAH, letting go of CLINGING to feeling that is "MANDY",  
letting go of CLINGING to perception that is 'MANDY, letting go of  
CLINGING TO VOLITIONAL ACT THAT IS SARAH.....

.

Or by observing mental hindrance 'ill will' or 'aversion' and sensations, with equanimity as soon they arise, when interacting with form =SARAH

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If we can summarise this for “EVERY SUCH BURDEN”,

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If there is a CONSCIOUSNESS =‘BURDEN’, associated with MANY (form, feeling, perception, formations), i.e., HEAP of aggregates of several self, as follows:

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Form= ‘SARAH’, FEELING and PERCEPTION=‘Ill will or AVERSION’.

Form= ‘TOMMY’, FEELING AND PERCEPTION= ‘SENSUAL DESIRE’

Form= ‘Lizzy’, FEELING AND PERCEPTION= ‘AGITATION’

Form= “SANDRA’, FEELING and PERCEPTION= ‘FEAR, ANXIETY’

...

....

... and so on,

.

Thus, CLINGING to FORM that is BURDEN, CLINGING to FEELING and PERCEPTION that is BURDEN, is reason for CONSCIOUSNESS that is ‘BURDEN’.

.

Thus, IF NAME-FORM ‘SALINA’ is informed that its IGNORANCE that was cause of CONSCIOUSNESS that is ‘BURDEN’, then who was challenged?

.

WAS name-form challenged or CONSCIOUSNESS that is ‘BURDEN’ was challenged?

.

In all above cases, CONSCIOUSNESS that has CREATED SO MANY 'BURDENS' was challenged.

.

If NAME-FORM 'SALINA' is a "" carrier of so many"" 'BURDENS' With respect to CONSCIOUSNESS (with many 'FORMS', so many FEELING AND PERCEPTIONS)

.

Then LETTING go of CONSCIOUSNESS that is 'BURDEN' is what shall be practiced for the sake of abandoning any misery related to form, feeling, perceptions .....

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Similarly, one shall OBSERVE CONSCIOUSNESS 'BURDEN' with EQUANIMITY and as an OBJECTIVE OBSERVER as soon as they arise in form of SENSATIONS or MENTAL HINDRANCES or any phenomenon.

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**Also, SADHAK, MUST REMAIN an OBJECT OBSERVER, when experimenting with tool of DHAMMA:**

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## **CORRECTING BREATHING DISORDER / COLD / COUGH / SNEEZING / ASTHMA [UPDATED 10-AUG-2021]**

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Breathing disorder and bronchial path disorder is responsible for cold/ cough / Asthma/ Anxiety issues. If one works to open up entire bronchial path with help of breathing exercises that oxygenate the body along with DILATING the bronchial path, will help eliminate cold, cough, sneezing and Asthma issue in just few weeks. Direct Inhale of BREATH AIR inside nose is the cause of hyperventilation hence breathe air may be restricted up to Nose tips/both oval shaped nose doors, if one is having cold cough issues. Also, **ONE MAY STOP MILK CONSUMPTION TO STOP COLD COUGH ISSUES.**

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There is a SINGLE BREATHE METHOD which if followed daily, then there may not be any need for any breathing exercises. The cold cough issues are due to breathing disorder where one is inhaling in excess and thus hyperventilating. **The right way to observe breathe is to observe "BREATHE THAT FLOATS EXACTLY OUTSIDE NOSE DOORS. Or in other words you are observing INHALE and EXHALE that happens JUST OUTSIDE NOSE DOOR's (both nostrils)**

.

**\*\* During Inhale / HOLD / Exhale breathing exercises or breathing exercise of any type and also during regular other body exercise, this type of breathe observation may be used to enhance oxygen levels. The breathe observation of this type is done only during exercises and when body is in STILL position. One shall not use this type of breathe observation when body is in motion. All breathing exercises are performed in sitting or standing position which is motionless or still. \*\***

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**Normally a breathing disorder causes anxiety/asthma issues:**

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Following breathing meditation MUST be done at least 15-20 minutes daily, one must do at least 5-10 minutes of this breathing meditation before sleep every day. A person can do this meditation for 5 minutes when ever one is free all days several times till the issue of breathe disorder is resolved:

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**++++ Meditation steps to cure breathing disorder of any type.**

SIT IN A COMFORTABLE POSITION ON CHAIR OR FLOOR and RELAX.

.  
One shall FIRST FIX their inner vision or mind's eye, EXACTLY at NOSE DOOR. If one is able to SEE NOSE DOOR with eyes closed (using mind's eye, or open eye), then one has correctly FIXED their mind's eye vision. One shall train them in such a way that they are able to see nose door through mind's eye or open eyes during entire meditation or breathing exercise duration.

.  
The INHALE and EXHALE shall AUTOMATICALLY COME to nose door, hence NO force or regulation of breathe is necessary once one has FIXED their mind's eye at nose door. All then one has to do is to **"OBSERVE BREATHE THAT FLOATS EXACTLY OUTSIDE NOSE DOORS"**. Or in other words you are observing INHALE and EXHALE that happens JUST OUTSIDE NOSE DOOR's (both nostrils)

.  
CONTINUE TO, **"OBSERVE BREATHE THAT FLOATS EXACTLY OUTSIDE NOSE DOORS"** FOR AT LEAST 10-15 minutes during each sitting.

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Do this step above just before sleeping for at least 5-10 minutes every day. Do several such sittings in a day that may last 2 to 10 minutes.

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**Breathing exercise THAT WILL HELP DILATE BRONCHIAL PATH to permanently cure Cold / Cough/ Asthma/ Anxiety etc.**

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**STAND OR SIT** in a relaxed upright position. This must be done in morning, empty stomach, just before you have started any other exercise. One may do this in evening also in beginning few weeks. keep your mouth shut always.

.  
Any time **AFTER** 'next EXHALE', **HOLD or PINCH your NOSE** with index and thumb fingers, keeping your mouth shut,

.  
Start counting 1001, 1002, 1003 ..... (1001, is one second, count each second)

.  
**HOLD TILL MAXIMUM**, till the time you cannot hold anymore. **(You must increase your hold time gradually to minimum of 45 seconds)**

.  
**YOU MUST Hold till STRONG URGE TO BREATH.**

.  
Finally, Release your nose, keep your mouth shut, and CONTINUE TO **"OBSERVE BREATH THAT FLOATS EXACTLY OUTSIDE NOSE DOORS"** FOR AT LEAST 30 seconds to a minute after you have release your nose after hold above. **Or in other words you are observing INHALE and EXHALE that happens JUST OUTSIDE NOSE DOOR's (both nostrils) for at least 30 seconds to a minute after every such release of nose after HOLD.**

.  
Repeat above steps at least 2 times more, and do this exercise at least 5 days a week.

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**\*\* All breathing exercises are done in sitting or standalone positions only**

**\*\* Never Inhale through mouth and always keep your mouth shut when doing breathing exercises. When NOT Exercising, the inhale may be restricted up to NOSE TIPS (both oval shaped nose doors) to avoid hyperventilation issues, that means breathe process shall be always brought back to nose tips/nose doors and inhale may be restricted up to just outside nose tips/nose doors \*\***

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